A U M

WHO is that Self? He who is within the heart surrounded by the senses, the person of light, consisting of knowledge. He, remaining the same, wanders along the two worlds as if thinking, as if moving. During dream he transcends this world and all the forms of death.

This eternal being who can never be proved is to be perceived in one way only; it is spotless, beyond the ether, the unborn Self, great and eternal.

—*Brihadaranyaka Upanishad.*

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THE THEOSOPHICAL MOVEMENT*

CHAPTER VIII.

HITHERTO we have been concerned with the survey of the Theosophical Movement of the nineteenth century from its public aspects: the recital of a series of events more or less in relation with each other and with the sum of human activities, together with such reflections on their bearings and significance as to us appear logical and consistent. An attempt has been made to show clearly that the vicissitudes both of the Theosophical Society and Madame Blavatsky's teachings of Theosophy were inevitable and but a repetition of the varying fortunes which have attended every former effort to introduce a system of thought and action at variance with the ideas, customs and practices still firmly entrenched in the mind of the race. So far, all that we have discussed is accessible in all its detail to any enquiring student, and the ordinary mind will find nothing beyond the range of common observation and experience. The student will have both the advantage and the disadvantage of the familiar multitude of conflicting testimony and opinion that attends every inquiry into human affairs; he will find nothing that transcends the possibility of reconciliation or explanation on his habitual lines of thought, without greatly deranging his fundamental preconceptions regarding God, Nature, Man, and the course of human evolution and action.

But, as we have early intimated, the Theosophical Movement has an esoteric as well as an exoteric side, and here the Western student is without guide, chart or compass, either in his own memorial experience or in any accredited testimony of the race to which

*Corrections, objections, criticisms, questions and comments are invited from all readers on any facts or conclusions stated in this series.—EDITORS.

he belongs. Not only so, but he will find himself confronted, both in himself and in the race, with a deeply-imbedded incredulity which derides and despises the very possibility, even, of intellectual and spiritual evolution within and behind physical evolution. The student of the esoteric side of the Theosophical Movement has then literally to take the position of a Columbus. He has to postulate the existence of the spiritual and mental world or worlds, independent of and superior to our familiar universe, yet interpenetrating it at every point, standing in relation to it as a cause to an effect, and, in man, almost inextricably interwoven and interblended with him in his embodied existence. He has to admit the fundamental assumption that spiritual and intellectual evolution is as much under Law in its processes and resultants as physical evolution, and that the latter is but the shadow and the reflex of the mental, as the mental is of the spiritual. He has to recognize the inevitable corollary of these propositions, that Life, individual as well as collective, is *continuous,* and that the infinite course of spiritual, mental and physical evolution has produced Beings as much superior to man as man is superior to a black beetle—as was once speculatively suggested by Professor Huxley—and, finally, that these Beings take an active part in "the governance of the natural order of things."

The student will find that Western religious history and Western tradition and myth do, indeed, present an immense literature dealing with gods, angels, demons, fairies, and so on, and their interactions and relations with human beings and human affairs, but without exception such beings and their interventions are regarded either as miraculous or fictitious, and belief in them rests either on the grounds of "revelation" or of mere opinions ingrained from childhood, or of some misunderstood and unique personal experience in psychology. Nowhere is there any philosophy, any scientific, any logical, any *historical* evidence or basis for the existence and action of superhuman and subhuman entities as the product of evolutionary Law. Such a theory or such a fact is as unknown or as derided in the West, as foreign to its basic concepts, as the ideas of pre-existence, metempsychosis, reincarnation, Karma, *continuous* immortality—all integral and inseparable parts of the fundamental assumptions connected with the esoteric aspects of the Theosophical Movement. Only when all these are recognized, at least as a working hypothesis, does the expression, "the esoteric side of the Theosophical Movement," become tolerable in any but a materialistic sense. To be able to consider this esoteric aspect intelligently the student is compelled to turn aside from the religion, philosophy and thought of the day and familiarize himself with the recorded philosophy of Theosophy, if he is to view recorded facts in any other light than that of the well-nigh universal preconceptions of the Western race. It is only through the most careful and conscientious study and application of the teachings of Theosophy that the student can hope to penetrate beyond the visible aspects of the Theosophical Movement to the arcana of the intellectual and

spiritual factors and forces which constitute the occult side of that Movement.

The first direct affirmation of the existence of Adepts, Beings perfected spiritually, intellectually and physically, the flower of human and all evolution, is, so far as the Western world is concerned, to be found in the opening sentence of "Isis Unveiled." From beginning to end that work is strewn with evidences, arguments and declarations regarding Adepts and their doctrines. Theosophy is declared to be a portion of Their Wisdom; its teachings are presented for the examination and study of the world and of the Fellows of the Theosophical Society.

As subsequently appeared from the repeated testimony of all three, before the publication of "Isis" and even prior to the foundation of the Theosophical Society Madame Blavatsky had imparted many of her teachings to Colonel Olcott and Mr. Judge, had convinced them of her phenomenal powers over matter, time and space, and had accepted them as her pupils. More, through her intervention both of them had become assured of the existence of the Adepts, had received phenomenal visits from them, and had made their pledges under the rules of occultism direct to the Masters of the Great Lodge of Adepts. They had reached the determination to follow the guidance and instruction of H. P. B. and it was under her inspiration that the Theosophical Society was formed. Again, from the subsequent repeated statements of all three as to the events and relations of those earliest days, it is apparent that the connection between H. P. B. and Mr. Judge was of a different and deeper nature than the relation established with Colonel Olcott—as will develop in the due course of our study. Nor were Col. Olcott and Mr. Judge her only pledged associates, though the names, duties and activities of the others have never been publicly disclosed. But mention of the fact occurs in the "Introductory" of the "Secret Doctrine," in "Lucifer," volume III, page 173, in various "E. S. T. Aids," and in other places in Theosophical writings. And something of the nature and widespread activities of the Adepts apart from the Theosophical Society, is plainly to be discerned in an article in *Blackwood's* "Edinburgh Magazine" for January, 1880. This was written by an English publicist and embodies a very remarkable letter written by an unknown individual named as a "Turkish Effendi"* on the relations of Christianity and Islam.

The fact of these private teachings, of the intimate connection of the Adepts with the foundation and spread of the Theosophical Society, of an inner core of *Chelas* or disciples as the active agents of the Adepts, both in the Society and the Movement, of the practical possibility of a direct connection with these Adepts and their Chelas through Madame Blavatsky, was kept sedulously concealed until after the arrival of H. P. B. and Col. Olcott in India. A few Fellows suspected from occasional personal hints given them, or by

*Reprinted in THEOSOPHY, *Supplement* for November, 1914, and in the pamphlet, "Some Theosophical Prophecies."

inferences from the accessible teachings, that more might be learned. But H. P. B. turned a deaf ear to all prayers and entreaties in that direction, bidding the aspirants to join the Society, to study the published literature, to apply themselves actively to the Objects of the Society.

In India the religious convictions of the inhabitants are, quite in contrast with the West, the predominant factor in daily life. The spiritual and mental heredity of the populace is such that the teachings of Theosophy have in them nothing of the incredible or revolting to inherited ideas. Bound and fettered as they are by rigid castes and creeds, separated by alien tongues, crippled by an enormous percentage of illiteracy, abused by a priesthood which keeps them in subjection to gross idolatries and superstitions, ground by an ever-present poverty, the vast majority of the native populations are, nevertheless, deeply religious in feeling, of simple and kindly lives, imbued with the ideas of guardian spirits, of tutelary deities, of the near presence of the immortal and invisible, and of the sacredness of all life. The country is full of *Sannyasis, Sadhus* and *Faquirs,* many of them men of the noblest and most self-sacrificing character who have exempted themselves from all restrictions of caste and worldly life and who wander the length and breadth of the land keeping alive the reverence and faith of the populace, practicing and inculcating the great virtues of all time. And among the educated classes are very many highly intelligent men profoundly versed in the philosophical teachings of the ancient sages, Rishis and Mahatmas.

Almost from the first moment of their entry the Founders met with a sympathetic and understanding reception from the native Hindus, and in this kindly atmosphere of traditional appreciation it was natural that the first declaration should be made of the deeper import of the Theosophical Movement. In "The Theosophist" for March, 1880, the article relating to the "Turkish Effendi" was reprinted from *Blackwood's.* In the succeeding number appeared "The Theosophical Society or Universal Brotherhood." This directly identified the Society with its great First Object, and made the first public proclamation of the "Superior Sections." The article is an official and authoritative announcement, is signed by Kharsedji N. Seervai, Joint Recording Secretary, and has for its sub-title, "Principles, Rules and Bye-Laws, as revised in General Council, at the meeting held at the Palace of H. H. the Maharajah of Vizianagram, Benares, 17th December, 1879."

Article I recites that the Theosophical Society is formed upon the basis of a Universal Brotherhood of Humanity. The plans of the Society are stated to contemplate seven great objects, of which the first and foremost is "to keep alive in man his spiritual intuitions;" the second "to oppose and counteract . . . . bigotry in every form, whether as an intolerant religious sectarianism or belief in miracles or anything supernatural." The succeeding purposes are amplifications of the well-known second and third Objects of the

Parent Theosophical Society, the inclusive purpose of all being stated as follows: "Finally, and chiefly, to encourage and assist individual Fellows in self-improvement, intellectual, moral, and spiritual. But no Fellow shall put to his selfish use any knowledge communicated to him by any member of the First Section; violation of this rule being punished by expulsion. And before any such knowledge can be imparted, the person shall bind himself by a solemn oath not to use it for selfish purposes, nor to reveal it, except with the permission of the teacher."

The "First Section" spoken of is declared in article XI to consist "exclusively of proficients or initiates in Esoteric Science and Philosophy, who take a deep interest in the Society's affairs and instruct the President-Founder how best to regulate them, but whom none but such as they voluntarily communicate with, have the right to know."

Article XII reads: "The Second Section embraces such Theosophists as have proved by their fidelity, zeal, and courage, and their devotion to the Society, that they have become able to regard all men equally their brothers, irrespective of caste, colour, race, or creed; and who are ready to defend the life or honour of a brother Theosophist even at the risk of their own lives.

"The administration of the Superior Sections need not be dealt with at present in a code of rules laid before the public. No responsibilities, connected with these superior grades, are incurred by persons who merely desire ordinary membership of the third class."

It is then announced that the Theosophical Society proper is merely the "Third Section" of the real society, and it is called the "Section of probationers. All new Fellows are on probation, until their purpose to remain in the Society has become fixed, their usefulness shown, and their ability to conquer evil habits and unwarrantable prejudices demonstrated."

"Advancement from Section to Section depends upon merit only. Until a Fellow reaches the first degree of the Second Section, his Fellowship gives him but the following rights: (1) to attend the Society's meetings, (2) access only to printed matter, such as books and pamphlets of the Society's library, (3) protection and support by the President and Council in case of need and according to personal merit, (4) instruction and enlightenment, upon what he reads and studies, by Fellows of the Second Section; and this whether he remains at home or goes abroad and wherever he finds a Branch of the Theosophical Society; every Fellow being obliged to help the others as much as the circumstances, in which he is placed, will allow."

The article concludes with the certification: "Revised and ratified by the Society at Bombay, February the 26th and 28th, 1880."

Thereafter references in the pages of "The Theosophist" become more and more frequent; the mysterious "Brothers" or Mahatmas are often spoken of; Chelas and chelaship are discussed, occultism and its rules are alluded to and, on rare occasions, the

names and designations of various chelas in their differing degrees are guardedly and indirectly introduced.

We have spoken of Subba Row and Damodar, who became more and more known in this way both to natives and Europeans. Others mentioned from time to time in peculiar and particular ways in "The Theosophist" have remained unknown to the world and the references to them seem never to have aroused question or comment among theosophical students. Amongst Europeans Mr. A. P. Sinnett and Mr. A. O. Hume, both then resident in India, came into indirect contact with the Mahatmas through H. P. B.'s agency. These two were witness of many phenomenal occurrences, and wrote numerous letters to the hidden "Brothers." Although they never met the Adepts personally and were never themselves able to communicate with them directly, both Mr. Sinnett and Mr. Hume received lengthy communications from them, "occult letters" amongst those sent and received in more prosaic fashion. In the summer of 1881 Mr. Sinnett's book, "The Occult World," was published in London. This contains long extracts from some of the letters of the Mahatma K. H., written in a script and with a name chosen for the purpose of communicating with "lay" and "probationary" chelas. In these extracts will be found much of permanent value concerning the real nature of the Theosophical Movement, the purpose of the exoteric Theosophical Society or "Third Section," the rules and discipline of chelaship of the "Second Section," the methods of the Adepts in dealing with humanity, and other occult matters. In 1882 "Hints on Esoteric Theosophy" was published and contains much matter bearing directly and indirectly on the existence and activity of the "Second Section." The subject of the "Superior Sections," their teachings, work, and the limitations imposed on and by them in dealing with the complex nature of man, are largely discussed in the series of articles, "Fragments of Occult Truth,"* publication of which was begun in "The Theosophist" for October, 1881. In the number for March, 1892, was commenced "The Elixir of Life," with the parenthetical notation that it was "From a Chela's Diary," giving the physical discipline and scientific resultants of successful probationary chelaship, and setting out the conditions precedent to "occult preferment." In January, 1883, "Chelas and Knowers" was printed, followed in the *Supplement* to the issue for July, 1883, by "Chelas and Lay Chelas."† This, perhaps the most important article on Occultism ever published, sets forth the difference between accepted chelas and the pledged probationers and neophytes of every degree. It repeats in detail the risks and dangers of rushing prematurely into "practical occultism," gives illustrative examples of failure, and specifies some of the iron conditions of self-discipline necessary. The same subject was first discussed in a general and guarded fashion toward the close of the last chapter in "Isis Un-

*Reprinted in THEOSOPHY in issues from January to October, 1914, inclusive.

†Reprinted in THEOSOPHY for January, 1916. Also reprinted in the volume "Five Years of Theosophy."

veiled." Finally, the leading article for July, 1884, entitled, "Mahatmas and Chelas," gave in clearest words the nature of Adeptship and the folly and futility of prevailing ideas in regard to Mahatmas and the means of approaching Them.

We have selected only a few of the numerous writings which gradually appeared bearing on the esoteric side of the Theosophical Movement during the first ten years of the Society's life. Only when these articles and the collateral circumstances of their appearance are understood can their relation to and bearing upon the incidents connected with the career of the exoteric Society be properly grasped and the behavior of various leading persons connected with it be comprehended. To the "rush for chelaship" and to the failures in occultism of probationers must the student look for the metaphysical and spiritual explanations of the internal storms which then and thereafter rent the original Theosophical Society and its branches.

The extensive circulation of "The Occult World" and "Esoteric Buddhism," the intense activity of the "London Lodge" in the pursuit of the "Third Object" after the return of Mr. Sinnett to London and his leading position in that Lodge, most of whose members were spiritualists and avid for "phenomena," caused many to believe that the Masters could be reached *via* mediums, séances and "psychic practices" of one kind and another, to the entire neglect of the First Object and the study of philosophy. The powerful currents that surrounded H. P. B. wherever she went, the impetus given to curiosity and ambition for "occult" knowledge by the great amount of published tales and speculations concerning her and her mission, the preliminary "investigations" of the Society for Psychical Research into the "theosophical phenomena"—all these produced a great danger for the selfish, the unwary, the venturesome Fellows of the Society who had profited spiritually not at all from Isis Unveiled," from the Master's letters in "The Occult World," from the repeated instructions and warnings in "The Theosophist," nor from the private communications from H. P. B. and the Mahatmas to numerous individuals most bent on forcing their way into the arena of operations of the "Superior Sections" without regard to the unknown laws and perils to be encountered.

Aside from the Chelas in India, no candidates for the "Second Section" were accepted either in America or Europe other than those directly under the guidance of H. P. B. or Mr. Judge, and these have never been publicly mentioned. Not until 1884, when the independent and misguided energies of the "London Lodge" threatened the gravest danger both to its Fellows, to the Society and to the Movement, was permission granted, at their petition, to Miss Francesca Arundale and others to form an "inner group" of the London Lodge as probationers of the Second Section. The signers pledged themselves to follow strictly the rules and instructions given them. All this remained secret for many years, but in the volume, "Letters from the Masters of the Wisdom," published

in 1919, will be found some graphic statements and indications of the conditions prevailing—statements which shed a flood of light not only on the state of affairs at the time we are discussing, but which are equally illuminating in their applications to the course of affairs since and now among the thirsty aspirants for occult powers and knowledge.

During this period "Man—Fragments of Forgotten History," was being received by two chelas in their efforts at self-development; the Fourth edition of "The Occult World" was published with its Appendix containing a long letter from the Master K. H. on the "precipitation" of "occult letters" by chelas of the "Second Section." All these events accompanied and unfolded *pari passu* the "Kiddle incident," the attack on H. P. B. by Mr. Arthur Lillie in his pamphlet, "Koot Hoomi Unveiled," the Coulomb charges, the investigation by the S. P. R., the lukewarmness or desertions of the Fellows from the Society, and the violation of their pledges by those Fellows who were also "lay" and accepted probationers of the Second Section. From the standpoint of the philosophy of Theosophy, the objects set forth for the conduct of the Society, the principles and rules laid down for the guidance of the probationers of the Second Section, and the pledges taken both by the Fellows and the probationers, the course of events marked the trial of the Society, its members and its neophytes in Occultism, to determine their fitness individually and collectively to carry on the work of the Masters, to sustain the shock of combat incident and inevitable to that work and to their own progress in spiritual and psychical evolution.

The first decade passed and its results ascertained and weighed as regarded the Society as a whole, reorganization of the work of the Superior Sections can be seen in the commencement of "The Path" by Mr. Judge, in April, 1886, and of "Lucifer" in London by H. P. B. in September, 1887. Something of the immensity of the change inaugurated in the public work of H. P. B. and Mr. Judge can be seen by merely comparing the character and range of contents of these two magazines with those of the first seven volumes of "The Theosophist" (1879-1886); the published books in the period 1885-1895 with those of the first decade; the growth in character of work undertaken by the Society in America and England in 1885-1895 whether compared with the history of the Society as a whole in its first ten years, or with its work and character in India during the same ten years, or with any of the fruits of the numerous Theosophical societies now in existence that have sprung up since 1895.

The philosophical and moral lessons and considerations, the *sine qua non* conditions of the Superior Sections, the explanation of the numerous failures, exoteric and esoteric, which beset the work of the first ten years, and which must beset every similar attempt in all times, are nowhere more clearly and authoritatively set forth than in the article entitled "The Theosophical Mahatmas." The

general circumstances have already been outlined; the particular occasion was as follows:

Amongst the earliest of the European pledged probationers of the Second Section was Mr. W. T. Brown. He was a young man who had been reared a strict orthodox Christian, was a graduate of the university of Glasgow, and had traveled extensively in Europe and America. In 1883, while in London, he made the acquaintance of Mr. Sinnett and others of the London Lodge, as well as of some leading spiritualists and some Continental followers of Eliphas Lévi and students of mediæval Rosicrucianism. He was a member of the "Central Association" of British spiritualists, joined the London Lodge, and became so deeply interested in what he read and heard of Theosophical teachings that he determined to go to India and devote his life to the "esoteric doctrine." He was witness of some of the phenomena constantly occurring at headquarters, received "occult" messages from one of the Masters, and besought Colonel Olcott, then absent from Adyar on a tour, for permission to share in his work. He received a long, friendly, but very straightforward reply warning him of the immense difficulties to be confronted. Undeterred, he set out to accompany Col. Olcott, and on this trip received further communications from the Master K. H., was visited by the Master in "astral body," and finally met and talked with the Adept in his physical body, recognizing the Master both from the portrait which he had previously seen, from his "astral" appearance, and from the subject matters discussed. All this occurred during the latter half of 1883. Mr. Brown was so aroused by his experiences and studies that he determined to become a probationary Chela, and was accepted "on probation" in January, 1884. "On that occasion," he says, "I was warned as to the difficulties of the road which I desired to tread, but was assured that by a close adherence to truth, and trust in 'My Master,' all must turn out well."

Mr. Brown was at headquarters during the time of the Coulomb accusations, returning to England *via* the United States. Next he went to Germany and identified himself with the "Rosicrucians" there. He had written a pamphlet reciting his experiences in India, which was published "under the authority of the London Lodge." Next he published a brief autobiography devoted to his experiences in Rosicrucianism, and finally, early in 1886, came once more to the United States to associate himself with Mrs. Josephine W. Cables.

Mrs. Cables was a Christian and a spiritualist and herself afflicted with "psychic" tendencies. Learning of the Theosophical teachings, she had been largely instrumental in forming the Rochester T. S. in 1882, with Mr. W. B. Shelley as President and herself as Secretary. This was the first Theosophical Society established in America after the formation of the Parent T. S. In April, 1884, she established "The Occult Word," a monthly "journal devoted to the interests of the Theosophical Society, and for the dissemination of Oriental Knowledge." The issues appeared irregularly and the contents show a curious mixture of Christianity, spiritualism, mys-

ticism, Theosophical ideas and personal vagaries on diet, "asceticism," and "occultism." Mrs. Cables gave frequent talks before the Rochester T. S., held séances, and endeavored by every means in her power to "open up communication" with the Mahatmas. Finally, she procured the assistance of Mr. Brown through correspondence. In the summer of 1886 Professor Elliott Coues, President of the then "American Board of Control" of the T. S., endeavored to make of "The Occult Word" the "official organ" of the T. S. in the United States. Meantime Mr. Judge had started "The Path," and the character of its contents showed a sure knowledge and the signs of direct contact with the very Powers Mrs. Cables had been seeking to reach in many ways. Very evidently it appeared to Mrs. Cables and Mr. Brown that the unknown Masters had not accorded them that recognition which they felt that they had deserved and earned. In "The Occult Word" for October-November, 1886, they published a leading editorial article over their joint signatures. The article is entitled "The Theosophical Mahatmas," and in it the authors say:

"There is a great desire among many of our brothers to be put into communication with the Theosophical Mahatmas, and as we have given much thought to the subject, and evinced great desire to receive even slight tokens from the Masters, it will be useful to our brothers to have some of our reflections. *We have come to the conclusion that it is useless to strain the psychical eyes toward the Himalayas. . . . The Masters have given out nothing new in the literature of our Theosophical Society.* There have been students of mysticism in all ages . . . and all of those have found a world of literature opening to their gaze as they directed their attention to the spheres of the occult. . . . *We need not think, therefore, that we are having a special revelation by means of our Society. . . . Therefore, we need not run after Oriental mystics who deny their ability to help us.* . . .

"A great many of us have come to think that we have been running vainly after Eastern mystics and ecstatics, when, within the New Testament itself, we find the Way, the Truth, and the Life. . . . *We are now prepared to stand by our Essenian Master and to 'test the spirits' in his name. We have been hunting after strange gods,* and have 'denied Him thrice,' but with bleeding feet and prostrate spirit we pray that He may take us once more under His wing. . . . We have wandered far and suffered for our wanderings. *We have been living on husks,* while the gospel of love and soul invigoration has been always at our hands. . . . *The 'dwellers on the threshold are within.'*"

To this manifesto H. P. B. herself replied in an article with the same title, which was published in "The Path" for December, 1886.* After stating that the feeling expressed by Mrs. Cables and Mr. Brown "is undeniably shared by many Theosophists" H. P. B. goes on: *"Whether the complaints are justified, and also whether it is*

*Reprinted in THEOSOPHY for July, 1913.

the 'Mahatmas' or Theosophists themselves who are to blame for it is a question that remains to be settled." We can here give only the briefest extracts from H. P. B.'s article, which constitutes the view of the "Superior Sections" on the essentials of the "path of probation" and the causes of the wrecks that line the road. The article itself should be read and pondered by every aspirant to esoteric knowledge until it is ineradicably engraved in his inner nature, for it relates, not to an isolated instance in human action, but to the inviolable law of the higher life. She says:

"To the plain statement of our brothers and sisters that they have been 'living on husks,' 'hunting after strange gods' without receiving admittance, I would ask in my turn, as plainly: 'Are you sure of having knocked at the right door? Do you feel certain that you have not lost your way by *stopping so often on your journey at strange doors, behind which lie in wait the fiercest enemies of those you were searching for?*' . . . Our MASTERS are not a 'jealous god;' they are simply holy mortals, nevertheless, however, higher than any in this world, morally, intellectually and spiritually, . . . members of a Brotherhood, who are the first in it to show themselves subservient to its time-honored laws and rules. And one of its first rules demands that those who start . . . as candidates . . . should proceed by the straight road, without stopping on every side-way and path, seeking to join other 'Masters' and professors often of the Left-Hand Science, that they should have confidence and show trust and patience, besides several other conditions to fulfill. Failing in all of this from first to last, what right has any man or woman to complain of the inability of the Masters to help them? . . .

"Once that a theosophist would become a candidate for either chelaship or favours, he must be aware of the *mutual* pledge, tacitly, if not formally offered and accepted between the two parties, and, *that such a pledge is sacred.* It is a bond of *seven* years of probation. If during that time, notwithstanding the many human shortcomings and mistakes of the candidate (save two which it is needless to specify in print), he remains throughout every temptation *true to the chosen Master,* or Masters (in the case of *lay* candidates), and as faithful to the Society founded at their wish and under their orders, then the theosophist will be initiated . . . thenceforward allowed to communicate with his *guru* unreservedly, all his failings save this one, as specified, may be overlooked; they belong to his future *Karma.* . . .

"Thus the chief and only indispensable condition required in the candidate or chela on probation, is simply unswerving fidelity to the chosen Master and his purposes. This is a condition *sine qua non,* not . . . on account of any jealous feeling, but simply because *the magnetic rapport between the two once broken, it becomes at each time doubly difficult to re-establish it again.* . . .

"Both the writers may have and very likely they did—'hunt after *strange* gods;' but these *were not our* MASTERS. . . .

"Yet, to those theosophists, who are displeased with the Society in general, no one has ever made you any rash promises; least of all, has either the Society or its founders ever offered their 'Masters' as a *chromo-premium* to the best behaved. For years every new member has been told that *he was promised nothing,* but had everything to expect only from his own personal merit. The theosophist is left free and untrammeled in his actions . . . unless, indeed, one has offered himself and is decided to win the Masters' favors. To such especially, I now address myself and ask: Have you fulfilled *your* obligations and pledges? Have you . . . *led the life* requisite? . . . Let him who feels in his heart and conscience that he has— . . let him rise and *protest.* . . . I am afraid my invitation will remain unanswered. During the eleven years of the existence of the Theosophical Society I have known, out of the seventy-two regularly accepted chelas on probation and the hundreds of *lay* candidates—only *three* who have not hitherto failed, and *one only* who had a full success. No one forces anyone into chelaship; no promises are uttered, none except the mutual pledge between Master and the would-be-chela. Verily, verily, many are the called but few are chosen—or rather few who have the patience of going to the bitter end, if bitter we call simple perseverance and singleness of purpose. And what about the Society, in general? . . . Who among the thousands of members does *lead the life?* Shall anyone say because he is a strict vegetarian—*elephants and cows are that*—or happens to lead a celibate life, after a stormy youth in the opposite direction: or because he studies the *Bhagavad-Gita* or the 'Yoga philosophy' *upside down,* that he is a theosophist *according to the Masters' hearts?* As it is not the cowl that makes the monk, so, no long hair with a poetical vacancy on the brow are sufficient to make of one a faithful follower of *divine* Wisdom. Look around you and behold our UNIVERSAL Brotherhood so-called! The Society founded to remedy the glaring evils of christianity, to shun bigotry and intolerance, *cant* and superstition and to cultivate real universal love extending even to the dumb brute, what has it become in Europe and America in these eleven years of trial? . . .

"I have never ceased repeating to others: as soon as one steps on the Path leading to . . . the blessed Masters . . . his Karma, instead of having to be distributed throughout his long life, falls upon him in a block and crushes him with its whole weight. He who believes in what he professes and in his Master, will stand it and come out of the trial victorious; he *who doubts,* the coward who fears to receive his just dues and tries to avoid justice being done—FAILS. He will not escape Karma just the same, but he will only lose that for which he has risked its untimely visits. . . ."

"And now repeating after the *Paraguru*—my Master's MASTER—the words He had sent as a message to those who wanted to make of the Society a 'miracle club' instead of a Brotherhood of Peace, Love and mutual assistance—'Perish rather, the Theosophical

Society and its hapless Founders.' I say perish their twelve years' labour and their very lives rather than that I should see what I do to-day: theosophists, outvying political 'rings' in their search for personal power and authority; theosophists slandering and criticizing each other as two rival Christian sects might do; finally theosophists refusing to *lead the life* and then criticizing and throwing slurs on the grandest and noblest of men, because . . . those Masters refuse to interfere with Karma and to play second fiddle to every theosophist who calls upon Them and whether he deserves it or not."

The history of the Theosophical Society is the history of the failure of Theosophists in high and low position to *lead the life* inculcated in their own Objects and their own professions; is the record of the failure of the lay and pledged probationers of the Second Section to *keep their pledges* in "simple perseverance and singleness of purpose."

The case of Mrs. Cables and Mr. Brown has been selected because it is public and typical of the hundreds of cases before and since of those who started with fair prospects, in all the "glory of a fresh enthusiasm," with all the general and particular advantages, help and guidance that past Karma and personal contact with the Teachings and the Teachers could give them, and who nevertheless failed miserably because they *would* not, and not because they *could* not, *adhere to the lines laid down* by those very Masters whom they longed to come in contact with as accepted chelas.

Mr. Brown returned to England, later went to India and there married an Eurasian lady; he returned to the fold of orthodox Christianity, and has never since been heard of in connection with "chelaship." Mrs. Cables speedily turned the Rochester T. S. into the "Rochester Brotherhood," and her magazine into the exponency of the various phases of "mysticism" and "occultism" that attracted her fancy from time to time. Neither Mrs. Cables nor Mr. Brown appear ever to have questioned their own instability of purpose, their own inconsistency of action, their own ability to determine what the "Masters" ought to do, their own utter failure to abide by the conditions they had themselves invoked. Was this course of conduct unique on their part or was it but a manifestation of those very defects and weaknesses of human nature which must be fought and conquered by the "candidate for chelaship?"

We have now to return to Colonel Olcott, pledged probationer of the "Second Section" as well as "President-Founder" of the Theosophical Society, and consider his course in the light of "the path of probation"—a course which finally compelled H. P. B. to form the "Esoteric Section of the Theosophical Society" against his violent protests and in spite of his bitter opposition in order, if possible, to save the Society: in order, in any event, to continue to carry on the work of the Theosophical Movement on the lines laid down from the beginning.

(To be continued)

THE SPIRIT IN THE BODY*

For Spirit, when invested with matter or *prakriti,* experienceth the qualities which proceed from *prakriti;* its connection with these qualities is the cause of its rebirth in good and evil wombs. The Spirit in the body is called *Maheswara,* the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma,* the highest soul.

—Bhagavad-Gita, Chapter XIII.

OF the path of true Occultism it is said, "The first step is sacrifice." This means sacrifice from the worldly point of view—the point from which we start. That we cheerfully unburden ourselves of undesirable things, shows the workings of the true self. Have no fear of the ocean of Life, it will sustain you. I often think of the passage, "All things work together for good for him who loves the Lord." You will have a larger appreciation of this saying than is common.

You speak of a surer sense of truth than any manner of reasoning. This is the action of Buddhi—direct cognition; the goal to which all right philosophy and life leads. In our sincere efforts we at times may have flashes from that seat of consciousness. The great result would be to have the continuous co-operation of Manas and Buddhi—higher mind and spiritual knowledge; to work as the god-man, perfect in all his parts, instead of the present sectional operation which obtains.

You may remember that in the Voice of the Silence there are two doctrines mentioned. The Doctrine of the Eye is that of the brain consciousness, composed largely of external impressions. And the Doctrine of the Heart is the spiritual consciousness of the Ego—not perceived by the brain consciousness until right thought and right action, which sooner or later follows it, attunes certain centers in the brain in accord with the spiritual vibration. It might be well to read "The Voice of the Silence" over and meditate on its sayings. You have had much of the intellectual side, there should be as much of the devotional, for what is desirable is the awakening of the spiritual consciousness, the intuition—Buddhi—and this cannot be done unless the thoughts are turned that way with power and purpose. You may, if you will, set apart a certain half-hour, just before retiring and after arising—as soon as possible after—and before eating. Concentrate the mind upon the Masters as ideals and *facts*—living, active, beneficent Beings, working in and on the plane of *causes.* Meditate upon this exclusively, and try to reach up to Them in thought. If you find the mind has strayed, bring it back again to the subject of meditation. The mind will stray more or less at first, and perhaps for a long time to come, but do not be dis-

*From the letters of Robert Crosbie. Here published for the first time.

couraged at the apparent results if unsatisfactory to your mind; for the real results may not at once be apparent, and the work is not lost, even though not seen. It is more than likely that the work in this direction will be perceived by others rather than yourselves. Never mind the past, for you are at the entrance of a new world to you as persons. You have set your feet on the path that leads to real knowledge.

Do not try to open up conscious communication with beings on other planes. It is not the time and danger lies that way, because of the power of creating one's own images, and because of the power and disposition of the Dark forces to simulate beings of Light, and render futile your efforts to reach the goal. When the materials are ready the Architect will appear, but seek him not, *seek only to be ready*. Do the best you can from day to day, fearing nothing, doubting nothing, putting your whole trust in the Great Law, and all will be well. With the right attitude knowledge will come.

Your first letter just received. I am sorry that so much disagreeableness assails at the beginning. I can very well understand it all; heat, dust, grind, in contrast with what you have left. It requires courage and endurance, and these are desirable qualities, just such as a Kshatriya should have. This, however, does not lessen the sense of distinction—*not all at once*. But as we all desire such a fight as will best prepare us, we can afford to smile inwardly while we contemplate the efforts of nature to subdue our resolves. We all have our battles, and if we are in the army, we may be sure the Self supplies just such trials as the peculiar nature needs. I think that things will look somewhat better after awhile—they always do. It is the personality that does not like discomfort, and the same chap gets used to things after awhile. So whatever may be the outcome in the future, it is wise to fight it out on the same lines as if you had made it your life work. *The battle won, the necessity will cease* because from the Self no waste of effort can be. It is easy to advise and more difficult to perform, but it is performance that is called for. All these things must necessarily be tests, training—at least I think that such is the way to look at it.

The analogy of the S. D. shows that every change is preceded by a rapid rehearsal of previous processes in evolution. It seems to me we might use this in our own mental processes and possibly might be able to figure out our position in the cycle. We might be able to let the mind *only* sweep over the preliminaries, and step in when the proper point is reached, using the *upward rush* as motive power. We should be rushing upward from new levels all the time. "Is it not so that mountains are climbed?" Once in a while we catch glimpses of the place we started from; and as we are going up elevations and descending again, yet the average rise is apparent. So

expecting these things we take advantage of every opportunity to increase the ascent and avoid precipices—for it is said that mountainous regions abound in such things.

Also remember that there are many unexpended remnants of past Karma—"mental deposits," Patanjali calls them—that you have called for, in order to balance up your account. They have come and they *will* come. Be careful not to incur new indebtedness, and thus delay the final settlement. You know the difficulties and should fortify yourself to pass over them. No one can do this for you, as you well know.

It is well to feel also, that in your apparent isolation, you are not alone. This "feeling" should help you and I think it does. Keep it up. Love to you; best thoughts going to you all the time.

Yours as ever.

OUR GODS AND OTHER GODS*

AS a people we speak of "our God," imagining that we all have the same idea, that we all mean the same thing by the term. Peoples of the past had their meaning of "our God," and peoples of the present time also say "our God and other Gods," imagining that their conception is the only true one—all others, untrue, false. The Great War was fought among so-called Christian peoples, who, so far as a consideration of Christianity is concerned, ought to have been worshipping the same God, and guiding thought and action by the precepts ascribed to that God. But is it not true that our theologians and the theologians of those people at war with us addressed petitions to the same "Our God" in order to bring success to their efforts as against other peoples worshipping the same God? There would then appear to be a multiplicity of Gods, or else something wrong in the conceptions of all of us.

If we ask ourselves individually, "What do I mean by the term God?" perhaps we would all say: "The highest there is." But do we mean the highest there is? Do we mean that great power which sustains all beings, all forms, that which by its very nature and by our contemplation of it must appear as infinite, as eternal, as changeless? If we do mean that, then we shall have to amend a great many other ideas which generally connote with the term God. For instance, we shall have to leave the idea of *a being* entirely outside of our calculations. We have thought that the source and

*From the stenographic report of a Talk by Robert Crosbie. Here published for the first time.—EDITORS.

sustainer of all things, all beings, from all time and in all time was a being; that the something in us which reaches up beyond everything physical, beyond everything thinkable, was outside ourselves. How could that possibly be? How could we possibly prove that this God is a being existing in some far-off heaven unknown to us and separate from us? How can we imagine a being as omnipresent, and at the same time separate from us or from anything? If the Deity is infinite and omnipresent, there is not a grain of sand nor a point of vacant space anywhere where that Deity is not. And how again can we give to the idea of the Deity attributes, such as being angry or pleased, rewarding or punishing, since every attribute that we give is a limitation and precludes the idea of omnipresence? No *being* could be the origin, the sustainer, the source of all that was, is, or ever shall be. Any being, however great, is contained and limited in space; no being *can* be omnipresent.

There *is* that which is beyond speech, beyond description, and beyond conception—the highest there is in the universe. But are we to look outside in the heavens, in the sea, in the secret places of the earth, in any place whatever, or are we to find it in a much nearer place that is within ourselves? For it is true that all that anyone can know of God, or the Highest, is what he knows in himself, through himself and by himself. There is no other place of knowledge for us. Yet at the same time we have to perceive that that God, or Deity, is not absent from anything, is immanent in the whole, is omnipresent, is at the root and is the seed of every being of every kind anywhere; that there is no thing, not even a grain of sand nor speck of dust, no point in space, absent from that Source which sustains the whole manifested universe. So, we can imagine that God as (so the ancients put it) "being seated in the hearts of all beings," for there is something in the heart of man whence proceed all feeling, all true life, all true conception. The heart is not the same as the head—a man's heart may be right and sound and his head wrong; the feeling of the true in the heart is not deceived by this thought or that thought or the other thought; it can only be experienced by each one for himself within himself. God is not an outside God, but is to be sought in the very innermost recesses of our own nature—in the silent chamber, the temple, within us—and nowhere else.

We think that our present civilization far transcends any past civilizations that ever have been; yet there are many records and relics of arts, sciences, of knowledge, of religion, of philosophy such as we have not yet mastered. We are but a young people, as a matter of fact. It is not so many centuries ago since the Founder of the Christian Religion lived upon the earth, and there were many thousands of centuries before that. The people who lived down the

course of those centuries knew far more than we. They knew, as we may know, that there is no such thing as *creation*. No being ever created the earth, or its conditions. This planet, or any other planet, was never created by any being. This solor system and other solar systems were not created by any being. Something produced them. Yes, and it is possible to understand how that production was brought about! By evolution—always an unfolding from within outward—from the very root of every being, from the Deity, the Soul of all, the Spirit of all. Spirit is the root, the sustainer, the energy-producing force for all the evolution that has gone on. Every being in the universe is a product of evolution—all from the same identical root of being, all drawing their powers of expression from the one Source. All are rays from and one with that Absolute Principle, which is our very Self—the Self of all creatures.

Now, what of all those beings who were the Self in process of evolution, who reached a realization of this truth ages and ages before the present civilization? What became of them? Have all their hopes and fears been lost? What is the meaning of those races, those civilizations—was it death for them when their civilization passed out as ours must, since just so surely as it had a beginning so it will have an ending? And just so surely as there are those rises and falls in civilizations, so there is a cycle of time through which the conscious man goes; there is a cycle of form which the conscious man animates, uses, and leaves—to take another—from civilization to civilization. When, then, we look about us for the results of the civilizations that have been, and try to understand the conditions of the present civilization, we have to see that the people of the world to-day are the very ones who passed through those ancient civilizations, left them, and carried forward whatever of knowledge or of ignorance, of truth or of error they had gained during those vast periods of time. For LAW rules in everything and every circumstance, everywhere. There is a law of birth—of successive lives on earth, each life the successor and result of the life or lives which preceded. And that which sustains man, garners all experience, retains it, carries it forward, and propels evolution is the One changeless, eternal, immortal Self—the real perceiver, the real knower, the real experiencer in every body, in every form.

The Self is its own law. Each one is the Self, and each—as Self—has produced the conditions under which he finds himself. When the Self acts, it receives the re-action. If it acts not at all, then there is no re-action. Every action brings its re-action from those who are affected by it for good or for evil. For good and evil do not exist of themselves nor in ourselves; they are but effects we feel and classify as good or bad according to our attitude toward them; that which seems "good" to one is "evil" to another. When

we have got rid of the idea that there is a God who produced and sustains good, and a devil who produced and sustains evil, we have come to the fact of true perceptions from within outwards.

Every civilization that has been and the one in which we now are living are due to a true or false perception of what our real nature is. If we would ever know and understand our natures, we must first understand that there is in us That which never changes at all, whatever the changes that are brought about by it. We never *are* the things we see, or feel, or hear, or know, or experience. No matter how many the experiences may be, *we* are still unchanged with the possibility of infinite other experiences. That the Self in us is changeless may seem difficult for the Western mind to grasp, thinking that without change there is no progress, but it may be perceived by the fact of our identity remaining ever the same in a child's body and through all the changes of body that have occurred since childhood. If that identity ever changed, it could never observe change. Only that which is permanent and stable can see change, can know it, can make it. And,—what theology, modern philosophy, modern science have never taught us—there is this fact: as we are immortal spirit at the very root of our being, we have made for ourselves many mansions all down through the process of nature's changes. The gradual condensation which goes on with every planet and in every solar system goes on with every body; every form has its initial existence as form in the finest state of matter, from which it is condensed and hardened to the present physical state of matter. But the illimitable experiences of higher planes, back through all those changes, are now resident within ourselves—present with us wherever we are or may be—except that we have shut the doors on that experience. Why? Because this brain of ours—the most responsive organ in the body, since it is used in our modifications of thought, is concerned with things of the earth, in relation to the body. A brain trained and sustained by that kind of thinking can not register from the higher nature—from the finer sheaths of the soul. But once we begin to think and act from the basis of these verities, the brain—which is the most rapidly changing organ in the body—becomes porous to the impressions of our inner life. Dimly at first, and more strongly as time goes on, we begin to realize the fact of this inner experience, and,—what is more to us than all else—*the continuity of our consciousness;* the fact that consciousness never ceases, no matter on what plane we may be acting. So, we may have in our own bodies and during our lifetime—not a promise—but a sense, a realization, a knowledge of immortality *here and now!*

We have been taught to believe. Well,—belief is not knowledge. We have been taught to believe in a formula, and a formula is not knowledge. So we have gone astray in every direction and

made of this life a terror to ourselves. We are afraid of death, of disaster; we are always buttressing ourselves with some sort of guard in this or that direction. We are afraid to trust the very God we say we believe in. We won't trust Christ. We will use all the means we can think of to look out for ourselves. Each one of us is Spirit and each one of us is using spiritual powers to induce what we call good and what we call evil; but the misapplication of the spiritual powers, in default of real knowledge, must lead us to misery. So, we have to know what we are, and to think and live in the light of our own real natures. Then we will know the truth within and not outside ourselves. We will understand ourselves and we will understand our fellow-men, and we will never again say, "Our God and other Gods," but the SELF of all creatures. We will see the Self as all and in all; we will act for and as the Self, because the Self acts only through the creatures, and we will see every being—man, below man, or above man—as an aspect of ourselves; as individualized beings we will try more and more to exercise the spiritual knowledge that is our own heritage. Like the prodigal son who ate the husks with the swine and then suddenly remembered his Father's house, we will say: "I will arise and go to my Father." For there is no one so wicked, so ignorant, so poorly endowed that he may not make good progress in the right direction; that the light may not dawn upon him and a feeling of power and strength and purpose arise that will do away with fear and make him a strong helpful being in the world of men. And far from taking us away from our families, our duties, our business, or our citizenship, this knowledge will make us better citizens, better husbands, better fathers, better patriots, if you will, than ever we were before—patriots of not just one country, but of all.

SECRET DOCTRINE EXTRACT*

. . . If there were such a thing as void, a *vacuum* in Nature one would find it produced, according to a physical law, in the minds of helpless admirers of the "lights" of science, who pass their time in mutually destroying their teachings. If ever the theory that "two lights make darkness" found its application it is in this case, when one-half of the "lights" imposes its Forces and "modes of motion" on the belief of the faithful, and the other half opposes the very existence of the same. "Ether, Matter, Energy"—the sacred hypostatical trinity, the three principles of the truly *unknown* God of Science, called by them PHYSICAL NATURE!

*From the Original Edition Vol. I, p. 668; see Vol. I, p. 731 Third Edition.

QUESTIONS AND ANSWERS

At the meetings of the United Lodge of Theosophists a part of the time is devoted to Question and Answer. The questions and answers that follow were taken stenographically while "The Ocean of Theosophy," by Wm. Q. Judge, was being studied.

It should be remembered that while the answers are given from the standpoint of many years' experience and application, they are not to be taken as hard and fast definitions, nor as authoritative; but may be used as explanations and applications of the philosophy of Theosophy as related to the particular phases presented in the various questions. Each student, being "the final authority" for himself, should not accept any statement by any being whatever unless he himself perceives its truth.

Beginning with Chapter I of the "Ocean," the succeeding chapters will be taken up seriatim.

CHAPTER XVII.

Q. Mr. Judge does not deny the facts of spiritualism in this chapter. Why, then, does he so utterly condemn it?

A. Does not he himself very clearly present the reasons? He shows that spiritualism is not spiritual at all; that it is not "spirits" who are communicated with, or who are in operation during so-called seances; that its practice, known to the Ancients and condemned by them as necromancy, is the most injurious practice that a human being could indulge in; that it is folly to proceed on the line of spiritualism because all the spiritualistic phenomena that have taken place since the early forties of last century have not given us any philosophy, nor shown any knowledge other than what was already known.

Q. Are all mediums necessarily wicked?

A. No. But generally persons who become spiritualistic mediums are in a position where they can be deluded because of lack of knowledge of their own nature; they may not necessarily be vicious. What is necessary, to operate *intelligently* on the astral plane, is a knowledge of the laws that pertain to that plane of substance. Mediums have no knowledge whatever of the laws that govern, are purely *passive* instruments, and quite incapable of reporting back accurately what may be seen there, or even seeing what in reality exists there so as to understand it. There is something vicious, however, where there is a disposition to make use of abnormal powers for money or glory to themselves.

Q. There seems to have been within recent years a great change in the character of spiritualistic phenomena. There is now much automatic writing on the ouija-board by people who are not spiritualists at all. What is the difference between ouija-board communications and the spiritualistic communications through mediums?

A. The medium is not a responsible being and the kind of communication coming through him, from whatever source, will be in accordance with the nature of the medium. On the other hand, all that is given out by the use of the ouija-board, or any other kind of automatic writing, comes from within the person using it. Such

persons could hardly be called "mediumistic," for they usually express their *own* perceptions, whether good or bad, and always what is transmitted by that method is filtered through their partially or entirely erroneous personal ideas. Having no knowledge of the inner being of man, how can they transmit with any kind or degree of intelligence? The ouija-board answers because the questioner and the answered are the same.

Q. In this use of the ouija-board might there not be a dissociation, to the extent of independent action, of some of the sheaths of the body?

A. It is quite possible, because the inner man has his own feeling of consciousness apart from that which is obtained through the body. A dissociation of the physical and astral bodies, let us say, might occur, permitting a bodily operation at the same time that the consciousness or intelligence is operating on the astral plane. Here, evidently, is a state analogous to the state of somnambulism, where the body itself acts and yet where there is a sub-consciousness thinking altogether of other things than those the body is doing.

Q. Would not ouija-board practice tend to a lack of control?

A. Of course, it would. And it is dangerous in the sense that there is no knowledge in it, no control gained by it, and nothing accomplished by it. Anyone can write on the ouija-board and permit himself to be fooled by it, if he is not careful. All that has ever been received through the ouija-board can be picked up in many places, and is not at all true in any occult sense. There is nothing of importance along this line; nothing but absolute folly.

Q. Could some of the ouija-board phenomena be caused by an obsession, or by some of the entities spoken of in the chapter?

A. It is possible, if one is weak or fully mediumistic, to become subject to obsession, or to those sub-human entities, by this practice. But a fairly intelligent person, fairly well controlled in every way, can by thinking about these things in a certain way cause automatic writings without being a medium or having an obsession. The writing would not be from any "spirit," but from the same person seeing with one set of organs and reporting to another set of organs. The direction of the hand comes from a certain process in the astral brain.

Q. What causes the sensitive's hands to vibrate on the table visibly?

A. It is incipient epilepsy, and has to do with the disorganization of the astral nature of the person. But, perhaps, the worst damage caused by the ouija-board practice is the delusion to which it leads. One supposes he is getting automatic writing from this, that, or the other "spirit," and as the communications proceed, he becomes more and more convinced of his own importance, righteousness, power of seeing and spiritual perception, until finally he will brook no other decision than that. His psychological experiences are true to him, but however much psychological experiences differ—and they all do differ—each one is certain of the truth of his own.

Q. What is Voodooism?

A. It is a form of black magic—certain practices that have been handed down by African sorcerers to which the New Orleans negroes are much addicted. By this system they can work injury upon their enemies or procure the things they desire. For instance, they may make an image of a person, in clay, as a picture, or in any kind of form—out of clothes, or what-not—and by addressing that image as if it were the person and using certain herbs, sounds, invocations, and practices, they bring about reactions upon the body of the one thus imaged.

Q. Is that done through the astral body of the person?

A. It is done by the inner power of the operator, through certain strong feeling and through confidence in the result of that which is being done. Certain practices give concentration to the lower will of the operator. Desire furnishes the direction. These are the powers of the dark side of nature. The use of psychic powers for selfish gain or for the injury of others is black magic.

Q. Would the Voodoo practices have any effect on an honest person?

A. An honest person would be protected, if his desire was only to benefit others. The greatest and best protection there can be is a firm desire to benefit humanity. But one who had the same kind of ideas as those of the one operating against him would have no protection, and would be open to that kind of attack.

Q. On page 151 occurs: . . . "every impression produces a picture in the individual aura; . . . by means of this a connection is established between the auras of friends and relatives old, new, near." How is that connection made?

A. Every impression produces a picture in the individual sphere or aura. By means of that picture, or impression, a connection is made between the auras of friends and relatives—between, in fact, all persons knowing any other person. The picture is like a photograph, and a medium sees it as if it were the person himself present, calling it the "spirit" who wants to make a communication. But let the "spirit" you want to communicate with be a "living person," and the medium will give you just as good an account of the living one as is given of the dead. That test has been tried many times. It is an old mediumistic trick to tell you to hold an image of the "spirit" you want to communicate with: if you hold it strongly a good medium will tell you all about it, *as you know it.*

Q. What is it that separates the living from the dead?

A. What separates us as living beings when we go from one city to another? We are not dead, but we are not where ease of communication is to be had. It is only a matter of communication.

Q. Aren't we all in a sense mediumistic, in that we are blown about by every belief in the air, and by the thoughts and feelings of those we contact?

A. Yes. Mediumship is passivity. We need to be *positive* from the spiritual side of our natures, and *not* positive from the physical side.

PARACELSUS*

I.

IT is a noteworthy fact in Occultism that the great Masters who in the body have worked among men have been members of the healing craft, the noblest of all the learned professions. It is the noblest, because in its true character it combines the functions of both priest and physician; healer of the soul as well as of the body. Such will be the master minds of the nobler civilization which will some day dawn upon the world; the spiritual chiefs of a people will also guard the health of their bodies as well as of their souls. Hermes, we are told, was a great physician and the head of a grand brotherhood of Adepts. Both Jesus of Nazareth and John the Baptist were members of the Essene fraternity, an order of therapeuts. Apollonius of Tyana served his novitiate in the temple of Hippocrates and became a healer of men. In the middle ages and the beginning of modern times in Europe, we find the Brotherhood of the Rosicrucians devoted to the attainment and application of medical, as well as spiritual, knowledge. Even in primitive society, among wild tribes like the red Indians, we find their sacred orders composed of "medicine men," and there is good reason to believe that some of these possess valuable occult powers. To these spiritual and therapeutic esoteric brotherhoods, found throughout history, may probably be traced all the progress made by mankind, material as well as intellectual and spiritual. Through their knowledge of the secret forces of nature there have come into the world at large those beginnings of mechanical and chemical science which lie at the base of those physical achievements that constitute the power and pride of our present material civilization,—little mindful of its indebtedness though the latter be. Why is it that these two great functions are combined in the Master Teachers of mankind,—the care of the body as well as of the soul? It is not to lead man, by slow degrees, up to the condition of bodily perfection that shall characterize the glorious "Coming Race"?—a race combining the godly and the human in the attributes described in *Through the Gates of Gold,* which tells us: "The animal in man, elevated, is a thing unimaginable in its great powers of service and of strength." Thus shall we see realized a divine race with powers over Nature beside which the potency of the intricate mechanical devices of the present age, attained at the cost of the enslavement and degradation of toiling millions, shall be more puny than are the crude implements of cave-dwelling man in comparison with those of which our age so arrogantly boasts.

Paracelsus, there is high authority for saying, was really one of the greatest Masters ever known upon the earth. In rank he may be compared with Hermes Thrice-Master. Although he was

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the father of modern chemistry, his name has not yet ceased to be a by-word among men, for his revolutionary methods in medicine naturally gained him the hostility of the doctors and druggists of his day, whose pretensions he ruthlessly overturned. Being the "regulars," they naturally had the ear of the public, and their denunciations have therefore colored history so that, although science is now beginning to recognize its debt to him, he is still widely regarded as having been a noisy impostor.

The world is therefore much indebted to Dr. Hartmann's admirable book.* It is particularly appropriate that a physician should write the best popular account of the great master of medicine. Dr. Hartmann has done his work with thorough sympathy, and has made it his most important contribution to Occult literature, good though his previous work has been. It is notable how great Adepts who have worked visibly among men have made their appearance at the turning point of a cycle. Apollonius and Jesus came when the Roman Empire was at the height of its glory and approaching its fall. Paracelsus appeared at the dawn of the modern era which is coming into bloom to-day, and his teachings laid the foundations for our present physical science. How great these teachings were may be seen in the substance of his writings as given by Dr. Hartmann. The date of his birth is significant; 1493, the year after the discovery of America by Columbus. We see him, a greater Columbus, standing on the threshold of the new world,—not only the enlargement of the known domain of the globe, the opening up of vast continents to the dominant race, but of the expansion of wealth, of the intellect, of religion. He was the contemporary of Luther; but, though the radical reform effected by the father of Protestantism was one of the main features of the change in the cycle, Paracelsus stood on a plane too high to take part in sectarian quarrels, and said: "Among all sects there is none which possesses intellectually the true religion. We must read the Bible more with our hearts than with our brains, until at some time the true religion will come into the world."

Concerning the Adeptship of Paracelsus Dr. Hartmann remarks: "An old tradition says—and those who are supposed to know confirm the tale—that his astral body having already during physical existence become self-conscious and independent of the physical form, he is now a living Adept, residing with other Adepts of the same Order in a certain place in Asia, from whence he still—invisibly, but nevertheless effectually—influences the minds of his followers, appearing to them occasionally even in visible and tangible shape." It is considered by some students to be still more likely that, at this period, He who was once known as Paracelsus is in a

*The Life of Philippus Theophrastus, Bombast of Hohenheim, known by the name of the Paracelsus; and the Substance of his Teachings concerning Cosmology, Anthropology, Pneumatology, Magic and Sorcery, Medicine, Alchemy and Astrology, Philosophy and Theosophy, extracted and translated from his rare and extensive works and from some unpublished manuscripts. By Franz Hartmann, M. D., author of "Magic," etc. London: George Redway, 1887.

body whose astral meets with others in Asia. The present being an important period in the world's history, it has been hinted that a great Teacher may be expected to appear among men. The multitude, however, will hardly be likely to fall down and worship Him when he comes; indeed, his treatment at their hands would probably be something quite different. Comparatively few would be likely to recognize Him, for only spirit can perceive spirit.

There is a passage in Dr. Hartmann's work concerning the physical appearance of Paracelsus which calls for some comment. The fact that he was beardless gave rise to a tradition that he was emasculated in his infancy. This could not have been. The requirements of Adeptship necessitate a body complete in all its parts. Paracelsus was one of the Rosicrucians, and there are reasons why he could not have been a member of that fraternity, had he been thus physically defective. It is more likely that his beardlessness had another significance. It is said that the physical characteristics of the great teachers have been those of a race superior to that among which they worked. Gautama Buddha, for instance, established the religion for the greater part of the Mongolian race, but not only was he an Aryan; according to tradition he was light-haired, and of blonde complexion, and Abbé Huc so describes the beautiful presentation of him in the magnificent temporary sculptures in the great Festival of the Flowers annually given at the lamassery of Kunbum in Thibet. The personal appearance of Jesus of Nazareth is unknown to the world, but there is reason for believing that he was not of a Jewish type and was wholly unlike the conventional representations. To those who have read Bulwer's *Coming Race,* possibly a hint of the reason for the beardlessness of Paracelsus may occur.

Dr. Hartmann calls attention to the short and concise manner in which Paracelsus expressed his thoughts. This quality of his writings will be perceived in the extracts given, which are translated into admirable English. There is no ground for the charge that he was inflated and boastful in his style. He simply spoke with self-confidence, like all men who speak with authority. Apollonius said, when asked how the wise man should speak concerning that which he knew: "He should speak like the law-giver. For the law-giver must present to the multitude in the form of commandments that which he knows to be true." It was thus that Paracelsus taught. As Dr. Hartmann well says: "It is a daily occurring fact that he who exposes and denounces the faults of others appears to the superficial observer as boasting of his own superiority, although no such motive may prompt him."

It is highly unlikely that the charges of drunkenness brought against Paracelsus had any foundation. He had a host of bitter enemies, and the making of such charges by them without warrant would be very natural. Ground for this accusation has been supposed to be found in a letter to some students at Zürich, in which

he addressed them as *Comibones optimi.* But it seems most likely that this referred to fellowship in drinking the "wine" of wisdom, particularly since the letter is a very serious and pathetic one. As Arnold remarks in his "History of Churches and Hermetics": "A man who is a glutton and a drunkard could not have been in possession of such divine gifts."

That Paracelsus obtained his great knowledge not by study of books is evident from the fact that he read very little. For ten years he did not read a book, and his disciples testify that he dictated his works to them without memoranda or manuscripts. His spiritual precepts are of the most exalted character, and agree thoroughly with what has recently been given out from Eastern sources. He asks: "What is a philosophy that is not supported by spiritual revelation?" Concerning prayer, or a strong aspiration for that which is good, he said: "It is necessary that we should seek and knock, and thereby ask the Omnipotent Power within ourselves, and remind it of its promises and keep it awake, and if we do this in the proper form and with a pure and sincere heart, we shall receive that for which we ask, and find that which we seek, and the doors of the Eternal that have been closed before us will be opened, and what was hidden before our sight will come to light. The next point is Faith; not a mere belief in something that may or may not be true, but a faith that is based upon knowledge, an unwavering confidence, a faith that may move mountains and throw them into the ocean, and to which everything is possible, as Christ has Himself testified. The third point is imagination. If this power is properly kindled in our soul, we will have no difficulty to make it harmonize with our faith. A person who is sunk into deep thought, and, so to say, drowned in his own soul, is like one who has lost his senses, and the world looks upon him as a fool. But in the consciousness of the Supreme he is wise, and he is so to say, the confidential friend of God, knowing a great deal more of God's mysteries than all those that receive their superficial learning through the avenues of the senses; because he can reach God through his soul, Christ through faith, and attract the Holy Ghost through an exalted imagination. In this way he may grow to be like the Apostles, and to fear neither death nor prison, neither suffering nor torture, neither fatigue nor hunger, nor anything else."

The preceding very important passage illustrates the profound thought of Paracelsus. The nature of mystic development is very clearly outlined. The relation is evident between the sentence about a person "drowned in his own soul" and the end of Rule 16, First series, in *Light on the Path:* "And that power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men." The closing chapter in *Through the Gates of Gold* is devoted particularly to this subject, as may be seen in the words concerning the man who has once really won the victory: "Those burning sensations which seemed to him to be the only proofs of his existence are his no longer. How, then, can he know that he

lives? He knows it only by argument. And in time he does not care to argue about it. For him there is then peace; and he will find in that peace the power he has coveted. Then he will know what is that faith which can remove mountains."

The wide wanderings of most occult students are a significant fact. Pythagoras journeyed to Egypt and to India. Apollonius also went thither, and spent nearly all his life in journeying over the world. Nearly all well-known students of Occultism of to-day have traveled extensively. Madame Blavatsky, for instance, has made repeated visits to nearly all quarters of the earth, and has had many strange adventures. Paracelsus was also a great traveler; he journeyed far in the East and was taken prisoner by the Tartars. It is said that he even went as far as India, and it is not unlikely that he may have visited the Masters in Thibet. Of the reason for his roamings he said: "He who wants to study the book of Nature must wander with his feet over its leaves. Books are studied by looking at the letters which they contain; Nature is studied by examining the contents of her treasure-vaults in every country. Every part of the world represents a page in the book of Nature, and all the pages together from the book that contains her great revelations." This is an application of the injunction, "Learn from sensation and observe it."

A deep scientific perception is manifest in the works of Paracelsus, and he evidently saw far into the future. Dr. Hartmann points out that his doctrine bears a great resemblance to that of Darwin and Haeckel. The quality of mind which we call modern, but which may better be termed universal, since it is evident in the words of the greatest men of all ages, was inherent in Paracelsus. The following prophetic passage from his "Occult Philosophy" is a witness to his thoroughly enlightened spirit: "True science can accomplish a great deal; the Eternal Wisdom of the existence of all things is without a time, without a beginning, and without an end. Things that are considered now to be impossible will be accomplished; that which is unexpected will in future prove to be true, and that which is looked upon as superstition in one century will be the basis for the approved science of the next."

This is now being found true by modern science concerning the teachings of Paracelsus. For instance, it is acknowledged that the germ theory of disease, generally supposed to be one of the original discoveries of recent medical investigators, was promulgated by Paracelsus himself; while Jaeger, the eminent German scientist, finds his own discoveries agreeing with the theories of Paracelsus, and he pronounces certain medical proceedings recommended by the latter, which have been held to be based upon the crudest superstitions, to be really in accordance with the highest scientific teachings concerning molecular action.

S. B.

(To be Continued)

DANGERS OF HATHA-YOGA*

B. M.—"In both Europe and America, I have met a good many Theosophists who enquire into and appear to dabble in practical applications of the directions found in some of our literature, in the "Upanishads," and in a little book by one Sabapathi Swamy, respecting psychic development, by means of postures, regulating the breath and the like. What can be said upon this?"

W. Q. JUDGE.—These attempts at practical Yoga—as it is called—are most dangerous, and in addition presumptuous and foolish. It is well understood in the right circles in India, that the directions found in many of the *Upanishads* should never be practised, except under the following conditions: (a) a complete knowledge of all, and of the consequences, with a knowledge of correctives to be applied when changes take place; and (b) the possession of a thoroughly competent guide to point out errors, to restrain endeavour and to indicate danger, as well as to cure troubles that ensue. Yet in the face of all this, and of repeated warnings, there are those who will foolhardily begin the practices in complete ignorance. They do not even pursue the ethical regulations that accompany all the others, such as the doing away with all vices, bad habits, uncharitable thoughts and so on; but go in for the practices, merely in the hope of procuring psychic powers. It is time it were stopped, and time that those who give out this literature looked into what they give out to a grasping and stiff-necked generation. That damage has been wrought both to the Society and some of its members cannot be contested, in face of actual experience in all parts of both countries. It is well known that these postures, even when ignorantly used, bring on physiological changes in the body, with great nervous derangements. Further than that the enquiring public is frightened off from our movement by the ill-balanced view of Theosophy and of the Society which these dabblers promulgate. Let us halt before it is too late. Let us give out the ethical and philosophical doctrines for the promulgation of which the Theosophical Society was founded. Thus alone can we accomplish our mission, which is to the world at large and not for the benefit of a few cranky investigators in a field that can only be safely trodden by the thoroughly prepared, the fully armed and the deeply experienced man who has a sound mind and high pure aspirations, joined to a sound body.

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*This answer by Mr. Judge to the question asked was first printed in *The Vahan* of January, 1892. The title used is our own.—EDITORS THEOSOPHY.

ON THE LOOKOUT

SOMETHING ABOUT CYCLES—

The importance of cycles in our economic life is now becoming widely recognized by "practical" men, and some of them are beginning to see that cycles are merely the re-action from actions set in motion—the return of impressions—and that the beings concerned in the effect are assuredly those who set up the causes—ourselves and some others, for instance. This is a practical recognition of the Law of Karma. The fact that the reign of Law is recognized—and that we ourselves are not outside it—is truly a great step in advance over former theories that economic crises were caused by agencies outside our own control.

Writing in *The Credit Monthly,* the June issue, Mr. George J. Clautice, takes "Credit Disturbances" as a subject, giving a brief review of "American Business Cycles" from the year 1819. He finds that panics have occurred in the United States every twenty years since that date, with some minor cycles not clearly differentiated but coming within the larger cycle; that a business cycle consists of four periods: Prosperity, decline, depression and recovery, all taking place quite regularly within the twenty year ring. But the most interesting point to the Theosophical student in this writer's argument is the cause to which he attributes the cycles: he ties them right back to the actions, and re-actions, of men. To quote briefly here and there from his article:

> "A business disturbance is physical and psychical . . . psychical, by which is meant that business depends upon what men do. Now, what men do depends on what they think. We may read very encouraging news from interviews with prominent men, nevertheless what they say may not be their real thoughts; if they do not believe that the prospects for large earnings are evident, they will not expand their business, although they may talk prosperity. . . ."
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> "The immediate cause of a panic is usually some big failure. If we go back over the history of the United States we find that panics have occurred about every twenty years since 1819. There was a panic in 1819, 1837, 1857, 1873, 1884, 1893, 1907 and 1914. The only time the twenty-year cycle was broken was in 1884, and the panic of 1907, which was not a major one. The conditions preceding each of these panics were precisely the same."

CYCLES OF CROP FAILURES

In a London dispatch of late July Sir William Beveridge, director of the London school of economics, sets forth the view that every fifteen and one-half years there is a world crop failure, due to bad weather. The last lean year was 1907 and the next is due after 1923. He states:

> "The experience of three centuries warns us to prepare for the possibility that one or more of the years 1924, 1925 and 1926 will be marked by most unseasonable weather, diminishing the yield of harvests, increasing food prices and possibly producing famines."
>
> "Detailed examination of the weather records and also of history of the past centuries may very well make it possible not only to demonstrate beyond question the existence of the main cycle, but also to discover the laws which determine the precise date and relative severity of each crisis. In this respect a wide field for remedial effort will have been opened."

Sir William finds that the agreement between the barometric and the economic records for the last five successive epochs (a period totaling eighty years) at intervals of fifteen to sixteen years is practically complete. This would in large measure establish his theory. But what caused the unfavorable weather? And why are some people more affected by famines than others—some nations, for instance, and certain individuals within those nations? Detailed examination of the "weather records" will never give a

satisfactory answer to that question. With all due credit to Sir William's patient and valuable investigations we must go deeper if we are "to discover the laws which determine the precise date and relative severity of each crisis." The cause ultimately rests in the practices of men. Says the ancient *Bhagavad-Gita,* Chapter Third:

> "All actions performed other than as a sacrifice unto God make the actor bound by action. Abandon, then, O son of Kunti, all selfish motives, and in action perform thy duty for him alone. When in ancient times the lord of creatures had formed mankind, and at the same time appointed his worship, he spoke and said: 'With this worship, pray for increase, and let it be for you Kamaduk, the cow of plenty, on which ye shall depend for the accomplishment of all your wishes. With this nourish the Gods, that the Gods may nourish you; thus mutually nourishing ye shall obtain the highest felicity. The Gods being nourished by worship with sacrifice, will grant you the enjoyment of your wishes. He who enjoyeth what hath been given unto him by them, and offereth not a portion unto them, is even as a thief.' But those who eat not but what is left of the offerings shall be purified of all their transgressions. Those who dress their meat but for themselves eat the bread of sin, being themselves sin incarnate. Beings are nourished by food, food is produced by rain, rain comes from sacrifice, and sacrifice is performed by action. Know that action comes from the Supreme Spirit who is one; wherefore the all-pervading Spirit is at all times present in the sacrifice."
>
> "He who, sinfully delighting in the gratification of his passions, doth not cause this wheel thus already set in motion to continue revolving, liveth in vain, O son of Pritha."

It may seem incredible that the foregoing has a direct application—an actual scientific application—to famines and the causes therefor, but such is the fact. If the "religion," the philosophy and the science physical and metaphysical which underly this passage in the *Gita* were understood and applied by any considerable number of men in the world, scientists would no longer seek results by studying barometric and crop records. There would be no reason for it. Famines and economic crises would no longer exist in the world. All Nature is one, and this fact must be recognized by men, themselves nature's own, when they work with nature—must be *consciously* recognized, just as we must be aware of what we are doing and why, if we are to work in any direction with consistent efficiency. Once any considerable number of men reach that point of development where they can do this, Nature's crises of one kind and another will diminish. For as the *Gita* states in another place, ". . . whatever is practised by the most excellent men, that is also practised by others. The world follows whatever example they set."

THE MENACE OF "SATANISM"

Writing in the *Century,* Gilbert Murray, Regius Professor of Greek in Oxford University, declares that the spirit of "Satanism" is perhaps more widely diffused today than for more than a thousand years. Prof. Murray does not refer to the theological "Satan." He considers that the essence of "Satanism" is the belief that the dominant world order is evil and a lie, and that goodness and truth are persecuted rebels. He points out the existence of a great literature of "Satanism", or Satanistic tendency, down the ages—in the writings of Plato, in Greek mythology, among the Greek philosophers who were the founders of Gnosticism, in the Biblical writings, orthodox and otherwise. He writes:

> "An appalling literature of hatred is in existence, dating at least from the eighth century B. C., in which unwilling subjects have sung and exulted over the downfall of the various great empires, or at least poured out the delirious, though often beautiful, visions of their long-deferred hope. . . .

"What makes this sort of literature so appalling is, first, that it is inspired by hatred; next, that the hatred is at least in part just; and, thirdly, the knowledge that we ourselves are now sitting in the throne once occupied by the objects of these execrations."

The "we" of Prof. Murray's anxiety is the British Empire against which, as the dominant factor in winning the world war and establishing an after-war policy, an immense portion of civilized humanity maintains an exceeding bitterness.

To state wholesale that the literature of "Satanism" is "inspired by hatred" is to say too much, it seems to Lookout. Much of such writing is doubtless so inspired, as witness the almost demoniacal ravings of parts of the Old Testament. But unfolding history has shown that no small portion of what Prof. Murray would include under Satanistic literature, spoken or written, is symbolical or prophetic—the utterances of a Teacher whose heart contained no hatred but who would point out to his pupils, the younger brothers, the inevitable rule of Law, the rise and fall of civilizations and nations, the downward and self-destructive tendency of materialism—and the necessity of "coming out from among them" in motive and aspiration. The teachings of Jesus are perhaps "Satanistic," if we are to apply Prof. Murray's criterion too exactly. He was utterly opposed to the existing order of things, yet who would be crass enough to hold that these teachings proceeded from hatred. The same might be said of all real Teachers, Adepts, Initiates —Buddha, St. Paul, Plato, those very Greek philosophers of whom our writer speaks: the Hermetists, the Gnostics, and some of the more spiritual of the Romans. Prof. Murray might well note the ultimate triumph down the ages has always been with the heterodox, not the orthodox. Execrated in their time, the ideas set forth have ultimately proved their own worth and wisdom. Assuredly, hatred was not the animating motive behind the knowers of the truth; the fact is, the motive was *love,* whatever its immediate seeming.

But England's situation is desperate, as Prof. Murray recognizes. The one hope for civilization, he says, is a change of heart, and, lacking this, the world order is doomed.

"Almost every element necessary to success has been put in the hands of those now governing the world except, as an old Stoic would say, *the things that we must provide ourselves.* (italics ours) We have been given everything except a certain necessary greatness of character. Just at present that seems lacking, at any rate among the rulers of Europe. It may be recovered. We have had it in the past in abundance, and we probably have the material for it even now. If not, if for any reason the great democracies permanently prefer to follow low motives and to be governed by inferior men, it looks as if not the British Empire only but the whole world order established by the end of the war and summarized roughly by the League of Nations may pass from history under the same fatal sentence as the great empires of the past, that the world which it ruled hated it and risked all to destroy it."

Prof. Murray points unerringly to the weak spot, not only among the English, but equally among the Americans, the French, the Germans, the Russians, the Poles—all the nationalities. We all lack "the things that we must provide ourselves." That has been the great lack down the ages; history repeats itself. "Seek ye first the kingdom of God and his righteousness, and all these shall be added unto you"; such was the teaching of One whom the Western World pretends to follow. Until that following is a reality and not a pretense among a very considerable number of us moderns the crashes will come—ever more heavily and more devastating. If we can learn no other way, we will be *made* to learn, by the unerring reactions from our own actions. But the few who can see can "leaven the whole lump," if they will but live up to their own seeing, fulfill their own understanding, and wisely and discriminatingly try to help others to see. For the vision actually *is* in all